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APPOINTED BY THE SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.

KENDAL CASTLE, WESTMORELAND.



KENDAL, or Kirby Kendal (the Church in the Vale of Ken), is the largest town in Westmoreland. It is pleasantly situated on the banks of the Ken, or Kent, which flows rapidly through the fertile valleys of a tract of country, that after the Conquest was designated the Barony of Kendal, and was the reward of Ivo, or John, brother to the Earl of Anjou. His lineal descendant, William Steward, of the household of Henry the Second, assumed the name of Lancaster, perhaps, from the circumstance of being governor of Lancaster Castle. From this family the barony descended, through the noble houses of Bruce and Ross, to the Parrs. Sir William Parr, of Kendal, having faithfully served King Edward the Fourth, in his wars with France and Scotland, was created a Knight of the Garter. Catherine Parr, his grand-daughter was born here, and became the last Queen of Henry the Eighth; her brother, Sir William Parr, was by that monarch created first Lord Parr of Kendal, and afterwards Earl of Essex and K. B. By Edward the Fourth he was raised to the dignity of Marquis of Northampton.

The Castle, the baronial seat of the above distinguished families, occupies a grassy hill, on the east

side of the river; of this structure, four broken towers, and part of the outer walls, only are now remaining; the most perfect portion is the tower, represented in the engraving.

Opposite the castle, and overlooking the town, is Castle-law Hill, an artificial circular mount, about thirty feet high, surrounded at its base by a deep fosse and a high rampart strengthened by two bastions on the east; the summit, which is flat, is crossed by a ditch, and defended by a breast-work of earth. This mount is of greater antiquity than the castle, and, as its name imports, was one of the spots on which, in ancient times, justice was dispensed to the people. On this eminence, an obelisk, commemorative of the Revolution of 1688, was erected by the inhabitants of Kendal, in 1788.

To the tourist, Kendal Castle is well worth visiting, both from situation and from the interest attached to this venerable relic of former days.

The Church is a spacious Gothic structure, with a square tower, containing ten bells; it has three chapels, memorials of the ancient dignity of three neighbouring families, the Bellinghams, Stricklands, and Parrs, and contains many ancient monuments.

CONDITION OF THE POOR IN DIFFERENT COUNTRIES.

II. ENGLAND; SCOTLAND; THE POOR LAWS, MARRIAGES, EMIGRATION.—SWITZERLAND.

HAVING, in the first division of this paper (see p. 53), considered the condition of the poor in China, New South Wales, and Canada, I will now continue the inquiry into that of the labouring population of our own country.

It is of great importance that our young unmarried people should understand, that without due prudence and forethought on their part, no assistance that the rich can possibly bestow on them will effectually improve their circumstances. It is a great mistake to suppose that the distribution of money is capable of removing the pressure of poverty. No doubt, a sum of money given to a single poor family may effectually relieve them. But suppose that, by a general contribution of the rich, five shillings per week were given to every labourer in the kingdom, over and above his usual earnings. Is it not very clear, that as soon as they all went to market for more meat, more bread, more beer, than they had been accustomed to buy, the price of meat, bread, and beer, would immediately rise? Is it not well known to every one who has ever attended a market, that an increase of demand immediately raises prices?

The history of our Poor Laws also serves to prove how little can be done, by the distribution of money, towards relieving the wants of the poor. About eighty years ago, the total amount of poor rates raised in all the parishes of England and Wales was little more than a tenth part of what it now is, yet the poor seemed quite as well off then as now. *Six millions of pounds yearly* are expended by the parish-officers in this country, in allowances to the sick, the aged, the maintenance of widows and orphans, and the support of those who are unable to find employment for themselves. *Six millions of pounds a-year!* A sum greater, perhaps, than is expended for the same purpose and in all the rest of the world together. A sum so great, that a stranger might be ready to think the existence of poverty in this country impossible. How can any man be in want, he would say, when *six millions of pounds* are laid out every year in relieving the distressed?

No doubt, if money could avail for this purpose, poverty would long ago have been driven from our land. But shillings and half-crowns cannot be eaten: before they can satisfy our hunger, they must be turned into bread. Therefore, the question is, How much bread have we, and how many mouths to be filled with it? If a hundred loaves are divided between a hundred persons, each may get a whole loaf, but if a hundred loaves are to be divided among a hundred and ten persons, it is impossible that every one of them should get a whole loaf. If we give money to fifty of them, so as to set them above the rest, then fifty may still be able to procure a whole loaf each; but the remaining sixty will have so much less.

Suppose even the whole property of the rich were taken from them, and divided among the poor; the poor would not have any more to eat or drink than at present: for a rich man does not eat more than a labourer. There would still be the same quantity of food in the country as at present, and the same number of mouths; therefore, the share falling to each person would be the same as at present. The poor would, indeed, for a time, be able, in this case, to have more silver spoons and silk stockings than at present; but they would not have more beef or beer,

nor would they be freed from the necessity of daily labour.

We have observed that the sum of money annually distributed in parish-relief is nearly ten times greater than it was eighty years ago; and yet the condition of the labourer is not in any degree better. We may add, that the sum so distributed in England and Wales is a hundred times greater than in Scotland; yet the English labourer is not better fed or clothed than the Scotch labourer—perhaps hardly so well. This affords another proof how little money can do in improving the circumstances of the people. If the six millions expended yearly in this country, in the relief of the poor, by parish-officers, were increased to twelve millions, can any one believe that the comforts of the poor would be thereby increased? If the amount so expended has increased, in the last eighty years, from six hundred thousand pounds, to six millions—(that is, in the proportion of ten to one)—without in any sensible degree bettering the circumstances of our labourers, why should we suppose that a further increase from six to twelve millions would be attended with any better effect?

Turn the subject in what way we please, we come at last to this point,—*the greater the number of mouths, the less food is there for each of them.* So that, in order to give each mouth as much food as it requires, we must endeavour to prevent the number of mouths from increasing so fast. Now this may be accomplished in part by Emigration: but then there is reason to fear that Emigration alone will never be able to provide for the annual increase of our population, unless aided by the prudence of the people themselves, in respect to marriage. The annual increase of inhabitants in Great Britain is not less than two hundred thousand persons; the increase in Ireland is at least half as much: the whole increase in the United Kingdom is, therefore, equal to at least three hundred thousand. Now the greatest number that have ever yet emigrated in a year is about sixty thousand—*one-fifth* only of the annual increase.

In order to show how important an influence the habit of prudence, with respect to marriage, exercises on the condition of the people, we shall again advert to facts. We shall show, that even in old-settled countries, where land is not to be obtained, except at a high price, the poor may enjoy a good deal of comfort, provided their numbers do not increase too fast. This is the case in Switzerland; naturally one of the poorest countries in Europe; consisting, for the most part, of mountains and rocks incapable of cultivation.

And it is worthy of notice, that the comfort of the people of Switzerland is most remarkable in those districts where little or no trade exists. In the valley of the Eugadine, in the canton of the Grisons, there are said to be fewer poor than in any other part of Europe. The inhabitants of this and the neighbouring valleys are so sensible of the advantages they enjoy, that they are deeply attached to their country: and the young men who enter into foreign service, as soldiers, or emigrate for other purposes, scarcely ever fail to return, as soon as they can lay by a sufficiency to enable them to live comfortably at home. In very many cases, the desire of seeing their native country has been so strong, that when prevented from doing so, they have fallen sick, and even died of grief. This is a fact so well known, that it was strictly forbidden in the French armies, into which Swiss regiments were incorporated, to play certain Swiss music, in consequence of the fatal effect which this music was found to produce upon the soldiers

of that nation. The air which had this extraordinary effect on the Swiss soldiers was called the *Ranz des Vaches*; or *Cow-Call*. It was nothing more than a simple song, which the cow-herds in Switzerland are accustomed to sing as they drive their cows to pasture; and its fatal effect depended entirely on the strong recollections which it excited in the minds of the Swiss, of the happiness of their childhood. Although there is reason to fear that, in the more populous parts of Switzerland, the happiness of the people is not so great now as it was half-a-century or a century ago, yet the accounts of recent travellers show that in the more remote valleys, where the habits of ancient simplicity still exist, this happiness has been little impaired.

Now we have the clearest and most unquestionable evidence, that in those parts of Switzerland where the people are so happy and contented, fewer marriages and fewer births take place, in proportion to the number of inhabitants, than in any other country of Europe. Instead of marrying at eighteen or twenty, without a penny to help themselves, as our labourers too often do, the Swiss are content to wait till five-and-twenty, or thirty. And it is remarkable, that, notwithstanding the later period of marriage, the proportion of illegitimate births is exceedingly small; so that prudence, with regard to marriage, does not always lead, as some persons have apprehended it might, to immorality. B.

OUR SAXON ANCESTORS.—The infant state of this people when the Romans first observed them, exhibited nothing from which human sagacity would have predicted greatness. A territory on the neck of the Cimbric Chersonesus, and three small islands, contained those whose descendants occupy the circle of Westphalia, the Electorate of Saxony, the British Islands, the United States of North America, and the British Colonies in the Two Indies. Such is the course of Providence, that empires, the most extended and the most formidable, are found to vanish as the morning mist; while tribes, scarce visible, or contemptuously overlooked, like the springs of a mighty river, often glide on gradually to greatness and veneration.—TURNER.

A LARGE crowd of people were hooting and laughing at a man who had done some act with which they were displeased; "Nay," said an aged woman, "he is *somebody's* bairn." Such are the different views which different spectators take of the same subject; such is the feeling of maternal love, of which there is to me always an affecting image in Hogarth's fifth plate of *Industry and Idleness*, where an aged woman clings with the fondness of hope, not quite extinguished, to her vice-hardened child, whom she is accompanying to the ship destined to bear him away from his native soil, in whose shocking face every trace of the human countenance seems obliterated, and a brute-beast's to be left in its stead,—shocking and repulsive to all but her who watched over it in its cradle before it was so sadly altered.—*Thoughts on Laughter*.

THE complaints of the aged should meet with tenderness, rather than censure. The burden under which they labour ought to be viewed with sympathy by those who must bear it in their turn, and who, perhaps, hereafter, may complain of it as bitterly. At the same time, the old should consider that all the seasons of life have their several trials allotted to them; and that to bear the infirmities of age with becoming patience is as much their duty, as it is that of the young to resist the temptations of youthful pleasure. By calmly enduring, for the short time that remains, what Providence is pleased to inflict, they both express a resignation most acceptable to God, and recommend themselves to the esteem and assistance of all who are round them.—BLAIR.

A LIVING hope, living in death itself. The world dares say no more for its device than, *Dum spiro spero* (Whilst I breathe I hope); but the children of God can add by virtue of this living hope, *Dum exspiro spero*, (Whilst I expire I hope).—LEIGHTON.

THE RICE PLANT. (*Oryza sativa*.)

How beautifully visible is the provident hand of the Creator in the manner in which the fruits of the earth are distributed over its surface; and how well adapted to the climate in which we live is the food provided for our use. In the sultry regions between the tropics, where the scorching rays of the sun descend in an almost perpendicular direction, we find the animals calculated for the subsistence of mankind but few, and those widely spread, while, at the same time, the quality of their flesh is much inferior to that of the same description of animals which inhabit temperate climates. The celebrated traveller, Belzoni, when crossing the desert between Egypt and the Red Sea, found that the average weight of the sheep of that country did not exceed 15 pounds.

It is well known to medical men, and all who have paid any attention to the subject, that an abundance of animal food, is, in hot climates, injurious to health even to the natives themselves, but much more so to strangers; and for this reason, no doubt, the provision made by Providence has been sparingly distributed.

We all unfortunately carry with us wherever we go the habits and customs of our native climate, and instead of taking a lesson, when in India, from the simple Hindoo, whose chief subsistence is rice and fruits, the table of the European is loaded with all the same luxuries, in the shape of food, as those on which, when in Europe, he was, owing to the difference of climate, in the habit of partaking with impunity. The flesh of the pig, which, among us is a staple and wholesome kind of food, is unwholesome and indigestible in all the warmer latitudes of the earth.

The distribution of the different kinds of grain with which the earth is blessed, follows the same general rule: of this, Rice, the subject of the present article, is an instance. It is of a drier nature, and less subject to fermentation than Wheat or Barley, and therefore more fitted for the food of the inhabitants of hot countries. We may also instance Maize or Indian corn, the qualities of which, in some measure resemble those of Rice. The cultivation of this grain, occupies a large portion of the population of the east, particularly in China, India, and Sumatra, large quantities are also grown in Italy, Spain, and Piedmont, and in some parts of America, particularly South Carolina.

The mode of culture varies considerably, according to the climate and local circumstances. The following is the method employed among the Chinese, who cultivate it to a very great extent, in the midland and southern parts of their dominions, the low grounds of which are annually flooded by the Kiang and the Yellow rivers. These extensive inundations are occasioned by the heavy rains that fall near the sources of these rivers, which have their origin in the Himalayan chain of mountains.

When the waters have receded, the earth is covered with a thick coating of slime and mud, which fertilizes the ground as perfectly as the richest manure. As soon as this takes place, the patient Chinese surrounds portions of this rich soil with clay embankments, always selecting the neighbourhood of some running stream. The ground is then carefully harrowed, in the manner represented in the first engraving; this operation is several times repeated until it is well worked. In the mean time, the Rice intended for seed has been soaked in water, in which a quantity of manure has been stirred; this has forwarded its growth so much, that the young plants appear above the ground in two days after they have been deposited in the earth. It is necessary



PREPARING THE LAND WITH THE HARROW.



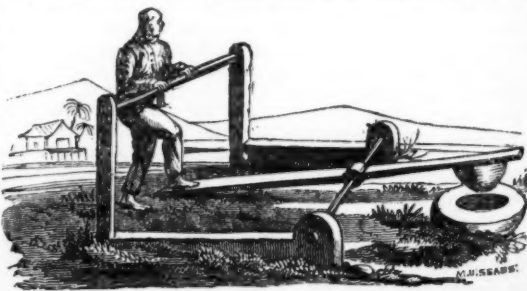
PLANTING OUT THE YOUNG RICE.

to remark, that during all the early stages of its growth, and in fact until the seed is well set, the roots of the plants must be constantly under water; to effect this, different contrivances are resorted to, two of these, the chain-pump, and the bucket placed at the end of a lever, are represented in the third engraving.

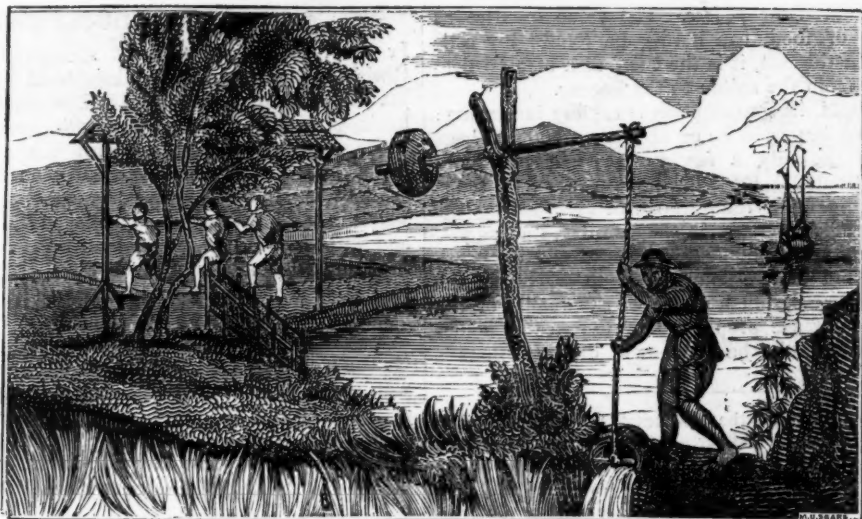
As soon as the young plants have reached the height of six or seven inches, they are pulled up, the tops are cut off, the roots carefully washed, and the whole planted out in rows, about a foot asunder. In the course of its growth, it is at times sprinkled with lime and water, which is said to destroy the insects and assist in enriching the soil; the greatest care is also taken to remove the weeds by hand, as fast as they spring up. In these tedious operations, the English agriculturist can form no idea of the perseverance and attention of the industrious Chinese. The first crop, for they obtain two in the course of the year, is harvested about May or June, and the second in October or November. The sickle employed for the purpose of reaping the rice, is like the European instrument, bent into the form of a hook, but the edge instead of being smooth, is notched like that of a saw, the straw and stubble left after the harvest, are burnt on the spot and left

to enrich the land. The threshing of the rice is performed in the usual manner with a flail, and the husks removed by bruising the grain in a kind of mortar, as represented in the small engraving. The next process, sifting or separating the husks from the seed, is shown in the back-ground of the fourth engraving. In the fore-ground of the same, is seen the mode of grinding it into flour, by means of a hand-mill worked by several men.

The chief food of the Chinese consists of this useful grain, prepared in various ways. They use no spoons at their meals, and it is curious to notice the dexterity with which two small skewers, called chopsticks,



HUSKING THE RICE.



WATERING THE RICE PLANTS.



SIFTING FROM THE HUSKS, AND GRINDING THE RICE.

are employed to jerk the rice into their mouths: a kind of wine is also prepared from the grain by fermentation.

One mode of cultivating the Rice, resorted to in Sumatra, differs so materially from that we have just noticed, that it ought not to be passed over without notice. This immense island is thickly covered with almost inexhaustable forests, and the natives, in the dry season, select a spot which they call a Laddang. The trees are then cut down, at the height of about ten feet from the ground, and after they have become tolerably dry, the whole are set fire to. If the *laddang* is of any extent, the conflagration continues for the space of a month. The husbandman has now to wait patiently till the rainy season sets in. If wet weather should occur unseasonably, after the trees are felled, and before they are sufficiently dry to be consumed, the crops would be much retarded, on account of the ground not being cleared in time.

At this season there are a set of impostors, Malay adventurers, who profit by the credulity of the husbandmen, by pretending to have the power of causing or retarding rain. The fee which the juggler receives for the practice of his deception, is at the rate of one dollar or more from each family. His mode of proceeding is to abstain, or pretend to do so, for

many nights and days, from food and sleep, performing trifling ceremonies, and remaining the whole time in the open air. If he sees a cloud gathering, he begins to smoke tobacco with great vehemence, walking about quickly and throwing the puffs towards the cloud, with all the power of his lungs. As soon as the rainy season has fairly set in, the seed is sown by making holes in the ground at equal distances, and dropping several grains into each; and this is all the trouble the careless native takes with his crop, until the time of harvest, the result of this want of care is, that it not unfrequently happens, that the whole of the seed is devoured by the birds. The whole of the Sumatrians, however, are not quite so regardless of their interests after it is committed to the ground, for, in some parts of the island, they construct a number of little wooden machines, which are placed round the fields connected by strings, and so formed, that a child by pulling a line can set them all in motion, and produce a terrible clatter.

Formerly, Rice used to be brought into England with the husk or rind removed, but of late years, a manufactory for the purpose of cleaning the grain has been established in London, and it is found that by being imported in the husk, it retains its flavour much better. In this state, it is sometimes called by

its Sumatran name *paddee*. The value of Rice as an article of food, can hardly be too highly estimated. In the east, it is the chief dish of all orders of people, from the sultan to the beggar.

In England, its consumption is rapidly increasing; he amount imported being at present 100,000 bags a year, while, only a few years back, it seldom exceeded 20,000. Experiments, on a small scale, have been made for the purpose of ascertaining the possibility of growing it in this country, but, as yet, without any chance of success.

One pound of rice-flour added to wheat, in the making of bread, much improves the quality of the loaves; and if the proportion of the rice is somewhat increased, the bad flavour of damaged flour is amended.

THE Bunched Oxen of the Hottentots not only submit to all kinds of domestic labour, but they become favourite domestics, and companions in amusements; and they participate in the habitation and table of their masters. As their nature is improved by the gentleness of their education, and the kind treatment they receive, they acquire sensibility and intelligence, and perform actions which we would not expect from them. The Hottentots train their oxen to war. In all their armies there are considerable troops of these oxen, which are easily governed, and are let loose by the chief when a proper opportunity occurs. They instantly dart with impetuosity upon the enemy. They strike with their horns, kick, overturn, and trample under their feet everything that opposes their fury. They run ferociously into the ranks, which they soon put into disorder; and thus pave the way for an easy victory to their masters. They are also instructed to guard the flocks, which they conduct with dexterity, and defend them from the attacks of strangers and of rapacious animals. They are taught to understand signals; and when pasturing, at the smallest signal from the keeper, they bring back and collect the wandering animals. They attack all strangers with fury; so that they prove a great security against robbers. They know every inhabitant of the kraal or village, and these they suffer to approach the cattle with the greatest safety.—HANCOCK on *Instinct*.

THE cases of disease with which the hospitals are filled tend to confirm, in a strong manner, the evils of *Dram-drinking*. There is little doubt that a large, if not the greatest, proportion of maladies which furnish the hospitals with patients, must be referred to this source. From official connexion with the City hospitals, and from rather an extensive acquaintance with the habits and afflictions of the poor, I have seen enough to convince me that drinking of spirits is a considerable source of disease and death, in the lower classes of society. It is not a moral pestilence alone, but a physical scourge; and innumerable indeed have been the victims who have fallen beneath its power: many local diseases (even in surgery) are referrible to the habitual use of spirits, and their destructive influence is constantly manifested in cases of sore legs,—a complaint which afflicts a very great proportion of the inferior orders in this town: the worst specimens of this disease are to be traced to the inordinate use of spirituous liquors, and they are commonly cases which never completely get well; and the subjects of them drag out their existence in going from one hospital to another, while they are rendered incapable of laborious exertions when thrown upon the country.—POYNTER.

THE famous oriental philosopher, Lokman, while a slave, being presented by his master with a bitter melon, immediately ate it all. "How was it possible," said his master, "for you to eat so nauseous a fruit?" Lokman replied, "I have received so many favours from you, it is no wonder I should, for once in my life, eat a bitter melon from your hand." This generous answer of the slave struck the master so forcibly, that he immediately gave him his liberty. With such sentiments should man receive his portion of sufferings at the hand of God.—BP. HORNE.

LET not the rillery or contempt of bad men laugh or fright you out of your duty; for why should the censures of fools hinder you from being wise?

CHRISTIAN EDUCATION.

It may, indeed, be thought strange to introduce Christian doctrines into philosophical studies; and yet why should it be so? Christianity is the great business of life. Not satisfied with having it as the white margin, merely to adorn the page of our history, we must have it the entire fabric on which the text is imprinted; and if we are thus to interweave it with every thing connected with ourselves, and with St. Paul to "count all things but loss for the knowledge of Christ Jesus our Lord," we ought to be equally earnest to incorporate it with every branch of knowledge we communicate to our children. We must apply to ourselves the commandment which God gave to the Jews;—"Thou must teach my words diligently unto your children; thou shalt talk of them when thou sittest in the house, when thou walkest by the way, when thou liest down, and when thou risest up." There is, therefore, no object of study which ought not to be studied in relation to Christianity.

Must we not stand rebuked before the heathen, when we remember the almost universal infusion of their idolatry into all the various occupations of life? Referring to the religion of ancient Rome, Mr. Gibbon tells us, "it was, moreover, interwoven with every circumstance of business or pleasure, of public or private life, with all the offices and amusements of society." And how interesting the reply of the Chickasaw Indian to Mr. Wesley, when he asked him if his tribe often thought and talked of their gods; "We think of them always," said the Indian; "wherever we are, we talk of them and to them, at home and abroad, in peace and in war, before and after we fight, and, indeed, whenever, and wherever, we meet together."—*Observations on the Antichristian Tendency of Modern Education*.

It is a common weakness with men in power, who have used dissimulation successfully, to form a passion for the use of it. Dupes to their love of duping, their pride is flattered by it. He who fancies he must be perpetually stooping to the prejudices of his fellow-creatures, is perpetually reminding and reassuring himself of his vast superiority over them: but no greatness can long co-exist with deceit; the whole faculties of men must be exerted in order to noble energies, and he who is not earnestly sincere lives but in *half* his being—self mutilated, self-proscribed.—COLERIDGE.

"WATCHMAN, WHAT OF THE NIGHT?"

BY THE REV. THOMAS PAGE, M. A.

SAY, Watchman, what of the night?

Do the dews of the morning fall?

Have the orient skies a border of light,

Like the fringe of a funeral pall?

'The night is fast waning on high,

And soon shall the darkness flee,

And the morn shall spread o'er the blushing sky,

And bright shall its glories be.'

But, Watchman, what of the night,

When sorrow and pain are mine,

And the pleasures of life, so sweet and bright,

No longer around me shine?

'That night of sorrow, thy soul

May surely prepare to meet,

But away shall the clouds of thy heaviness roll,

And the morning of joy be sweet.'

But, Watchman, what of the night,

When the arrow of death is sped,

And the grave, which no glimmering star can light,

Shall be my sleeping bed?

'That night is near,—and the cheerless tomb

Shall keep thy body in store,

Till the morn of Eternity rise on the gloom,

And Night—shall be no more!'

THE PRAYER OF KING CHARLES THE FIRST.

HAVING been informed by Mr. Lemon, that he had recently discovered, in the State-Paper Office, a prayer by King Charles the First, I became desirous to take a copy of it, for the purpose of forwarding it to the Committee of General Literature and Education, for publication in the *Saturday Magazine*. With the permission of the Secretary of State for the Home Department, I faithfully transcribed it. I was informed that it had never been published, but have ascertained that the prayer, numbered 'four' in the *Reliquiæ Sacræ Carolinæ*, may be considered a mutilated edition of it. Having compared the two, it seems to me that the one now sent had been used by the King as his morning and evening private prayer, and that either the early copy had been very incorrectly made, or that, in the time of the King's sufferings, he had omitted the whole of the first paragraph, and then, having made some other alterations, had, by these means, converted it into a general confession and prayer for the pardon of sin.

The composition manifests a frame of mind, animated with the sublime truths of our holy religion; as such, it will be held in great estimation by every Christian. This private prayer of the king shows that his devotional feelings were not the result of adversity. This confession of sin, and prayer for pardon, it is evident, had been composed and made use of before the Rebellion.

Charles the First was born A. D. 1600, and was married in 1625, and in 1642 his political horizon was overcast. This original prayer is endorsed, in the same hand-writing, 1631; it was, therefore, written when he was thirty-one years of age, about six years after his marriage, and eleven before the commencement of the Civil War. The appearance of the MS. would seem to show its daily use, and yet it is in a good state of preservation, considering that it is two hundred years old. Mr. Lemon assures me that he is well-acquainted with the hand-writing of the King, and he feels certain that this prayer, throughout, was penned by King Charles himself; and, as most of the manuscripts relating to those eventful times, especially the King's correspondence, have been frequently examined by him, a much better authority upon this point, I suppose, could not be adduced. It is a prayer suitable to all sincere penitents, and would form a good daily prayer for pardon for the poor cottager as well as for the greatest prince.

REV. H. C.

A DAILY PRAYER, ENTIRELY IN THE HAND-WRITING OF KING CHARLES THE FIRST,

Copied from a MS. discovered in His Majesty's State-Paper Office.

"A PRAYER—1631.

"GOOD LORD, I thanke thee for keeping mee this day; I humbly beseeche thee to keepe mee this night; from all dangers or mischances that may happen to my boddie, and all evell thoughts which may assault or hurt my sowel, for Jesus Christ his sake: and looke upon me, thy unworthie servant, who here prostrates himselfe at thy throne of grace, but looke upon mee, O Father, through the merites and mediation of Jesus Christ, thy beloved Sone, in whom thou art onlie well pleased; for, of my-selfe, I am not worthe to stand in thy presence, or to speake with my uncleane lips, to thee most holly and æternal God; for thou knowest that in sinn I was conceived and borne, and that ever since I haue lived in Iniquitie, so that I haue broken all thy Holly

Comandments, by sinful motions, evel words, and wicked workes, omitting many dewties I ought to doe, and committing manie vyces, which thou hast forbidden vnder paine of heaveie displeasure: as for sinnes, O Lord, they are innumerable; in the multitude, therefore, of thy mercies, and by the merites of Jesus Christ, I intreate thy Devyne Majestie, that thou wouldest not enter into judgment with thy servant, nor be extreame to marke what is done amisse, but bee thou mercifull to mee, and washe away all my sinnes with the merites of that pretius blood that Jesus Christ shed for mee; and not only washe away all my sinnes, but also to purge my hart, by [thy] holly spirit, from the drosse of my naturall corruption; and as thou doest add dayes to my lyfe, so (good Lord) add repentance to my dayes, that when I have past this mortal lyfe, I may bee a partaker of thy everlasting kingdom, through Jesus Christ our Lord.—Amen."

SINNERS are like idle swimmers, that go carelessly floating down the stream, rather than exert themselves to swim against the current and gain the bank. They must reach the sea at last, and when they hear the breakers, and see the foaming crests of the waves, they become alarmed; but it is too late; the stream is now too strong for them, their limbs are benumbed and enervated from want of exertion: and unfitted and unprepared, they are hurried into the ocean of eternity.—F.

VIRTUE is not a mushroom that springeth up of itself in one night, when we are asleep or regard it not; but a delicate plant, that groweth slowly and tenderly, needing much pains to cultivate it, much care to guard it, much time to mature it. Neither is vice a spirit that will be conjured away with a charm, slain by a single blow, or despatched by one stab. Who, then, will be so foolish as to leave the eradicating of vice, and the planting in of virtue into its place to a few years or weeks? Yet he who procrastinates his repentance and amendment grossly does so: with his eyes open, he abridges the time allotted for the longest and most important work he has to perform: he is a fool.—BARROW.

In Mr. AMYOT's very interesting *Account of the Life of the late Mr. WINDHAM*, prefaced to the edition of that gentleman's speeches in Parliament, is the following anecdote, which deserves to be more known than it is:—

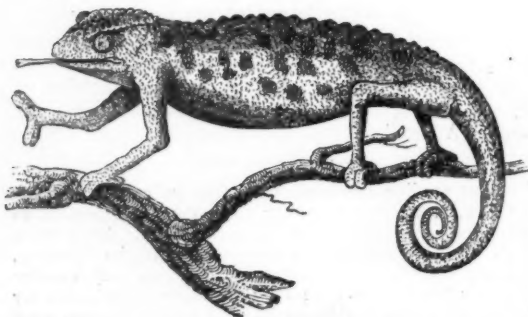
"Nothing," says Mr. Amyot, "so highly offended him, as any careless or irreverend use of the name of the Creator. I remember, that on reading a letter addressed to him, in which the words, 'My God!' had been made use of on a light occasion, he hastily snatched a pen, and before he would finish the letter blotted out the misplaced exclamation."

THERE is a difference, and a wide one, between practising moral duties, and being a christian. Christianity is a religion of motives. It substitutes an eternal motive for an earthly one: it substitutes the love of God for the love of the world or the love of self. There may be, and are, many persons, who practise temperance and other virtues which christianity inculcates, but who never think of doing so *because* they are so inculcated. It would be as absurd to ascribe a knowledge of mechanics to savages, because they employ the lever; or of the principles of astronomy to brutes, because, in walking, they preserve the centre of gravity; as it is to call such persons christians. A christian is one, whose motives are christian faith and christian hope, and who is, moreover, able to give a reason of the hope that is in him.—ARCHBISHOP WHATELY.

THE pious GEORGE HERBERT built a new church at Layton Ecclesia, near Spalding, and by his order the reading pew and pulpit were a little distant from each other, and both of an equal height; for he would often say, "They should neither have a precedence or priority of the other; but that prayer and preaching, being equally useful, might agree like brethren, and have an equal honour and estimation."—*Life of Herbert*.

THE CHAMELEON, (*Chameleon*.)

A GENUS of reptiles belonging to the *saurian* or lizard-like order, a native of parts of Asia and Africa. The very remarkable power which these animals possess of changing their colour, and of producing a succession of varied tints over the whole body, at an early period called the attention of observers to their habits. Poets and fabulists have, at different periods, contributed to its celebrity, and, by inaccurate or fanciful representations, have rendered it far more of a prodigy than nature ever designed it to be.



The skin of the chameleon is composed of a sort of small, scaly grains, and, under ordinary circumstances, is of a greenish-gray colour. The general form of the body reminds one of the lizard, but the trunk is compressed, and the back highly ridged or cutting. The occiput, or hinder part of the head, is elevated pyramidically; the eyes are large, projecting far outwards, yet almost entirely covered over by the skin, except immediately opposite the pupil. What is still more singular, the eyes are capable of moving independently of each other, taking different directions at the same moment. There is no visible external ear; the tongue is fleshy, round, and capable of being greatly lengthened; the teeth are three-pronged. Each of the feet has five toes, but these are separated into two portions (one containing two and the other three toes) by the skin, which covers them entirely to the nails. The tail is long and round, and capable of grasping twigs or branches, to sustain the animal. The lungs of the chameleon are so large, that when inflated to the utmost, the whole body becomes almost transparent. With the different degrees of inflation, the surface undergoes changes of colour, owing to the variations produced in the distribution of the blood, and not, as has been fabled, by the animal assuming the colour of the body upon which it happens to be placed.

It is scarcely possible to witness any thing more curious or beautiful than the transitions from hue to hue, exhibited by the chameleon, when aroused to motion. The chameleons are all exceedingly slow, dull, and almost torpid. The only part which they move with celerity is their long tongue. This organ is clothed, at its extremity, with a viscid, gluey mucus, and is darted out for the purpose of capturing insects, upon which the animal subsists. As they feed but seldom, and are frequently seen inhaling the air, to inflate their bodies as above-mentioned, ancient observers concluded that they fed altogether on air; but closer attention to their habits has shown that they require a diet rather more substantial. Three or four species are well known, and are natives of Africa and the Molucca islands. They pass their lives altogether upon trees, feeding upon small insects, for which their construction shows them to be perfectly adapted.

ANNIVERSARIES IN AUGUST.

MONDAY, 26th.

- 55 B. C. *Julius Cæsar* first landed in Britain on the beach between Deal and Dover.
 1541 A. D. *Orellana*, a Spanish adventurer, sailed up the Marañon, and so discovered it to be a river, though of such immense extent as to have been mistaken for an ocean.
 1793 Toulon given up to the English, with the arsenal, and the shipping in the harbour.
 1795 Trincomalee, a Dutch settlement in the Island of Ceylon, taken by the English.

TUESDAY, 27th.

- 1536 The Grand Council of Geneva issued a decree, proscribing the Roman Catholic religion in that town.
 1802 The Docks at Blackwall were opened in presence of the Officers of the Crown, when an East Indiaman entered, decorated with the colours of the different nations of Europe.

WEDNESDAY, 28th.

ST. AUGUSTINE.—The anniversary of the death of this eminent Father of the Church still retains a place in our Calendar, though the religious observance of it was abolished at the Reformation. He was a native of Africa, and brought up in the Christian faith by his mother Monica, though his conduct, while young, did little credit to her instructions. The preaching of St. Ambrose made a great impression on his mind, and induced him to study the writings of St. Paul, to which may be attributed the exemplary piety of his after-life, as well as the vigour and powerful reasoning found in his works. He retired, with eleven companions, to Hippo, of which place he was afterward Bishop, where he exercised himself in prayer and meditation day and night.

- 1645 Died, at Rostock, *Hugo Grotius*, a native of Delft, and one of the most learned writers of the seventeenth century. He was confined in the Castle of Louvestein for his adherence to the doctrines of the Reformation, and was only liberated by the dexterity and affection of his wife, who caused him to be carried out in a chest, concealed by books.
 1722 A dreadful hurricane in the West Indies, by which the Island of Barbadoes was greatly injured, and the Town of Port Royal, in Jamaica, totally destroyed.

THURSDAY, 29th.

- Recollation of John the Baptist (see June 24.)
 1680 Died the infamous *Colonel Blood*, rendered notorious by a daring attempt to steal the King's crown.

FRIDAY, 30th.

- 70 Jerusalem utterly destroyed by Titus.
 1801 Alexandria evacuated by the French; this was the last place they retained in Egypt.
 1801 Convention of Cintra, by which the French were allowed to evacuate Portugal, without molestation from the British forces.

SATURDAY, 31st.

- 1688 Expelled, in London, *John Bunyan*, author of the *Pilgrim's Progress*. He was the son of a travelling tinker, and a soldier in the Parliamentary army. He became a preacher in a Baptist congregation at Bedford, and was a man of talent and piety.

THE MONTH OF SEPTEMBER.

SEPTEMBER retains the name originally bestowed on it to mark its position of seventh month in the Alban Calendar. It bore, for a short period, the various appellations of *Germanicus*, *Antoninus*, *Herculus*, and *Tacitus*, given to it by these several Emperors, who wished to arrogate to themselves, or were complimented by the Senate, with the honours bestowed on Julius and Augustus Cæsar. Their popularity, however, did not continue long enough to confirm by custom the new appellation, and the month returned to its old designation, though, from the time of Numa, it had been the ninth, and not the seventh month of the year. It was dedicated to Vulcan, and as its termination (which is a combination of the Latin *imber*, a shower, implies, was the commencement of the wet season in Rome.

The Saxons called it *Gerst-monat*; Gerst, or Barley, being then in perfection, and an object of no small importance to them, their chief, or habitual drink, consisting of a fermented liquor made from Barley, and called *Beere*, or more anciently *Ael*, names still applied to our national beverage.

After the establishment of Christianity, this month was called by them *Halig-monat*, the Holy Month, from the numerous religious ceremonies observed in the course of it.

September being the period of the Vintage, as well as of the Barley Harvest, in old pictures it is represented by a man clothed in purple, and crowned with clusters of black and white grapes, holding in his hand a few ears of corn and a balance, the latter in allusion to the sign *Libra*, which the sun enters on the 23rd of this month.

ANNIVERSARIES.

SUNDAY, 1st.

THIRTEENTH SUNDAY AFTER TRINITY.

- 1159 Died *Nicholas Brekespeare*, the only Englishman that ever obtained the Pontifical Chair. On his exaltation, he assumed the title of Adrian IV.: he was a native of Abbots' Langley, Herts.
 1804 A new Planet discovered by Mr. Harding, to which, in our Almanacs, we give the name of *Juno*; foreign astronomers, however, call it the *Harding*.

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